1; Reshetar S-4 (no date) 1951 RD1 Ukraine RD1

The development of a Ukrainian historiography during the nineteenth century caused some of the nationalist intellectuals, many of whom were sons of priests, to discover that the Orthodox Church in Ukraine did not originally regard itself as bound by the protectorate which Muscovy assumed over the Ukrainian Cossacks as a result of the Perejaslav Treaty of 1654. By 1686, however, the influence of the Muscovites was so great among the Cossacks that the Orthodox Churches of Ukraine and Muscovy were merged on the basis of internal independence; the Cossacks retained the right to elect their metropolitan archbishop but pledged nominal subordination to the Patriarchate of Moscow, which had been established less than a century before, in place of their traditional tie with the Constantinople Patriarchate.

The domain of the Cossacks was gradually incorporated into the Russian Empire, and by the nineteenth century the metropolitan archbishops of Kiev were being appointed by Moscow. Many of these were not natives of Ukraine and had little in common with the local population, whose spiritual needs were ministered to by natives who entered the priesthood of the Russian Church. They employed the archaic Church Slavonic language in the performance of Church offices, but in many parishes sermons were delivered in the peasant vernacular which in the twentieth century was to serve as the basis for the development of literary Ukrainian. By the turn of the century Bishop Parfeny Levyc'kyj of the diocese of Podollia was himself delivering sermons in Ukrainian, and encouraging priests to do so, until he was transferred to the Russian diocese of Tula. The Orthodox seminaries in Kiev and Poltava were hotbeds of Ukrainian nationalist and revolutionary socialist agitation prior to the revolution.[2]

When the Imperial regime collapsed in February of 1917 and was replaced by the Provisional Government, a multitude of functional congresses met in Kiev to give voice to the economic and social objectives of the revolution, and to demand political autonomy for Ukraine. At the same time, they did not neglect to advocate reorganization of the Orthodox Church. Initially their demands were modest, but by the time of the November Revolution the nationalists were asking for an autocephalous Ukrainian Church which would be independent of the State in its internal administration and provide for the use of the Ukrainian language in the celebration of the divine liturgy. Since this was a period in which soviets, or councils, were being formed as political institutions, it is not surprising that there was considerable sentiment in favor of

[2] This is admitted even by a sworn enemy of everything Ukrainian. See A. Carinnyj, *Ukrainskoe Dviženie* (Berlin, 1925), p. 134.

3: Mirchuk S-4 (no date) 1949 RDl Ukraine RDl

The Ukrainian Language

● 197 Ukrainian belongs to the Slavonic branch of the family of Indogermanic languages and this branch again divides into South Slav, West Slav and East Slav. Ukrainian, with Russian and White Ruthenian, forms the East Slav group which is an intermediary among Slavonic languages. Morphologically Ukrainian is like Russian, phonetically it approaches Serbo-Croatian and, as far as meaning goes, it has much in common with Polish. The north-west area of Ukrainian lies in the region of the home of Slavonic languages.

195 The development of Ukrainian as an independent language dates from the 9th century. Up to the end of the 18th century, old Church Slavonic, which had come with Christianity mainly from Bulgaria, served as the language of literature. With Ukrainian additions this has remained the language of the church up till the present. It is also the vehicle for historical chronicles (the Nestor Chronicle, the Chronicle of Galicia and Volynia) and the Igor Song, the greatest epic of the 12th century. Most of the literary monuments of those days, however, were destroyed in the wars against the Asiatic hordes. And yet the importance of old Church Slavonic as used in Ukraine spread far beyond the frontiers of the country; it became the court language of the Grand Princes of Lithuania and the official language in Moldavia. Literary activity increased in Ukraine in the 17th century but the subjects treated were taken from religion and so Church Slavonic continued to be the vehicle of literary expression. Historical works in the 17th and 18th centuries, the Cossack Chronicles by Velychko, Samovydets and the "History of the Ruthenes" (Istorija Rusow) are written in Church Slavonic with popular Ukrainian and Polish additions and many foreign words. At the same time individual writers are already writing in the national language, for example Nekrashevych, Gavatovych, partly also Skovoroda, while "Dumy", folksongs and anonymous verses are also written in Ukrainian.

197 535

About the turn of the 18th and 19th centuries Ukrainian finally managed to establish itself, for which Kotlarevskyj's travesty of the Aeneid (1798) was originally responsible. Literature becomes a national concern (cf. Kvitka-Osnovjanenko, Met-

lynskyj, Hrebinka etc.). Shevchenko, the greatest Ukrainian poet and Panko Kulish, the most eminent scholar of those days helped to perfect Ukrainian as a literary language. As all these writers came from Eastern Ukraine, the literary language grew from the East Ukrainian dialects of Poltava, Kharkiv and Kyiv.

In subsequent years Ukrainian became a still finer instrument in the hands of Marko Vovchok, Hlibiv, Konyskyj, Storoshenko and Shashkevych in Galicia and Fedjkovych in Bucovina.

After the Russian government laid a ban on Ukrainian (1876), literary and scientific life was concentrated in Lviv, the Ukrainian center in Austria-Hungary. This meant that western dialects came to their own, for many writers from Eastern Ukraine now published their works in the west (Myrnyj and Nechuj-Levytskyj, novelists; Starytskyj, dramatist and poet; Tobylevych, dramatist and later Hrinchenko, Kotsjubynskyj, Samijlenko and Lesja Ukrayinka, the greatest Ukrainian poetess). Ivan Franko is one of the greatest Ukrainians from the west at this time.

In Galicia a scientific and technical terminology developed so that in 1918 Ukrainian could take its place as the official language of the independent Ukrainian state and later of the Ukrainian Soviet Republic. The following modern writers have done much to enhance the reputation of Ukrainian as a literary language: Olha Kobylanska, Bohdan Lepkyj, Vasyl Stefanyk (in a literary Pokutish-Volynian dialect), Oleksander Oles, Spyrydon Cherkasenko, Pavlo Tychyna, Maksym Rylskyj, Mykola Khvylovyj, Oleksa Slisarenko, Jurij Janovskyj, Jewhen Malaniuk, Bohdan Ihor Antonych etc.

The scientific study of the Ukrainian language was promoted above all by the Ukrainian Academy of Learning in Kyiv: Ukrainian has up till now been taught in lectures and tutorial courses in the universities of Berlin, Königsberg, Vienna, Münster, Halle, Prague, Naples and Paris. But Ukrainian philology was first studied in the 17th century (Grammar by M. Smotrytskyj in 1618). Two hundred years later A. Pavlovskyj's grammar, the first to deal with Ukrainian as a national language, appeared in Petersburg. And it is a Ukrainian, Oleksander Potebnya (1835—1891) who is the founder of Slavonic philology.

6 Emergence of Nationalism

> The city [Kiev—Kyïv][6] and the surrounding country are, in fact, Little Russian rather than Great Russian, and between these two sections of the population there are profound differences—differences of language, costume, traditions, popular songs, proverbs, folk-lore, domestic arrangements, mode of life, and Communal organization. In these and other respects the Little Russians, South Russians, Ruthenes, or Khokhly, as they are variously designated, differ from the Great Russians of the North, who form the predominant factor in the Empire, and who have given to that wonderful structure its essential characteristics. Indeed, if I did not fear to ruffle unnecessarily the patriotic susceptibilities of my Great Russian friends who have a pet theory on this subject, I should say that we have here two distinct nationalities, further apart from each other than the English and the Scotch. The differences are due, I believe, partly to ethnographical peculiarities and partly to historical conditions.[7]

As Wallace observed, linguistic differences between the Ukrainians and Russians were significant. The factor of language has indeed been used very frequently as the decisive criterion for distinguishing the two ethnic groups.[8] During the nineteenth century a distinctive, though still evolving, Ukrainian literary language arose based on the speech prevalent among the peasantry. This speech is a member of the East Slavic linguistic group and therefore is closer to Russian than to any other major language, although Russian is not readily understood by most of the peasants. Russian was already established as the literary language of the East Ukraine before literary Ukrainian became prominent, however, and it continued to be familiar to nearly all educated Ukrainians in the Soviet Union.

[6] The second form is the Ukrainian. Usually the place names cited in this study are given in the forms generally used by the power which since 1945 has controlled the area in which they are located. This means that places now in the USSR are designated by the Russian forms, and the few now in Poland by Polish forms. Where the Ukrainian name is different, it is given in parentheses after the first citation. In a few cases (especially rivers) where another form is already familiar to the English reader, this practice has not been followed, and in the case of the city of Mariupol' (Mariiupil'), which has recently been renamed Zhdanov, the old name has been used.

[7] Sir Donald Mackenzie Wallace, *Russia* (New York: Henry Holt and Company, 1905), p. 547.

[8] In this study this general usage of referring to those who speak Ukrainian as their native tongue as "Ukrainians" has been followed, although it should be constantly kept in mind that use of the language in childhood does not necessarily imply a belief in Ukrainian independence, or even a consciousness of national distinctiveness.

princes summoned by Vladimir Monomachus to organize the common defence against the Polovets nomads.

With Christianity the letters and the arts of Byzantium make their appearance in Russia. From the eleventh century Kiev adorns itself with magnificent churches. Soon afterwards great monasteries were founded and became the centres of learning in Russia. During the twelfth century the splendours of Kiev astonished the travellers coming from the west who, at this time, had not yet a town culture in the full sense of the word. The princely court became transformed by contact with Constantinople. The princes themselves spoke Greek and many other foreign languages, indulged in literary studies and encouraged the development of civilization in their country. In introducing the Slavonic language to Russia as the language of the liturgy, the Eastern Church laid the first foundations of a literary Russian language, common to the whole country. Slavonic (originally the language of the Slavs of Bulgaria) is still very nearly related to the language of the Slavs of Eastern Europe. In Russia it changes slightly by contact with local dialects, but the written language remains, in its essential features, the same in the whole country. During the centuries to come the Slavonic liturgy and the fundamental similarity of the written language helped the different parts of Russia to preserve their national character and the consciousness of their unity.

Although the Russia of the eleventh and twelfth centuries took the essential elements of her civilization from Byzantium and recognized, in ecclesiastical matters, the jurisdiction of the Patriarch of Constantinople, she nevertheless remained in permanent and very close relationship with the West. The breach between Rome and the Eastern Church was not quite completed at the time of the conversion of St. Vladimir, and when it

7:Bregy & Obolensky H-4, 5 (no date) 1940 RD1 Ukraine RD1

CHAPTER III

THE LITERARY, INTELLECTUAL, AND ARTISTIC UKRAINE

IT becomes apparent from the preceding chapters that the influences of the western neighbours, due to the geographical position and to historic development, have always been more pronounced in the Ukraine than in Northern Russia. We also find Polish and even German influences in the Ukrainian language, literature, folk-lore, and art, which had developed on the foundation of the old indivisible mediæval Russia.

The Ukrainian idiom belongs to the Russian family and even to the Eastern Slavonic family, which is almost the same thing. One of the most characteristic features which distinguish all the Russian idioms and the literary Russian language from other Slav languages, both western and southern, is the appearance of a new vowel between two or more consonants. For example, *gorod* (town) instead of *grad*, *molod* (young) instead of *mlad*, is constantly met with in Ukrainian. One could even say that it is Ukrainian which has encouraged this evolution, which was somewhat retarded in literary Russian by the stronger influences of old Slavonic.

Certain grammatical peculiarities of old Russian, greatly simplified in Great Russian, have been preserved in Ukrainian, such as the 'i' at the end of the infinitive. For example, to give *davat'* in Russian, *davati* in Ukrainian. There are also some peculiarities in the pronunciation. It seems that the 'g' was pronounced as an 'h' in old Russian, very strongly exhaled in the

7:Bregy & Obolensky H-4, 5 (no date) 1940 RD1 Ukraine RD1

197 German manner, as one pronounces it in the Ukraine. In Great Russia it has become a 'gu' quite similar to the Latin 'g.' The two ways of pronouncing this letter immediately allow one to recognize the southern or northern origin of Russians. The *yat* of old Russian, fused with the plain 'e' in Great Russian, has in all cases become 'i' in Ukrainian. Thus *khleb* (bread) in Russian is *khlib* in Ukrainian. In this case we witness a very clear geographical differentiation of a formerly identical pronunciation.

On the other hand a large number of words which still exist in the Great Russian tongue and in literary Russian have been replaced in Ukrainian by words borrowed from Polish or, through it, from German. The Polish domination in the Ukraine and the many and prolonged contacts between the Ukrainians and the Poles have led to the direct introduction of many Polish words, pronounced in a slightly different way, into the Ukrainian language.

Notwithstanding all the differences between Great Russian and Ukrainian during the whole nineteenth century, the latter was considered simply a Russian dialect. German scholars, who were then authorities in philological matters, and even Polish scholars like Siarczinski, were the champions of this point of view. Yet on 20 February 1906 the Russian Imperial Academy, true to its tradition of impartiality and independence in scientific questions, decided, by a majority of one, that Ukrainian was really a special language and not simply a Russian dialect. It is well to remember that during the sixteenth century the old Slavonic began to be replaced by more modern forms and such that were nearer to the local dialect, in Southern Russia, which formed a new written language. The evolution of the written language in Muscovy, on the contrary, where

7:Bregy & Obolensky H-4, 5 (no date) 1940 RD1 Ukraine RD1

the old archaic Slavonic still continued to exist during the seventeenth century, took place much later, and it is Kiev which had given the start to this evolution which ended only in the nineteenth century. 197

Leaving Sub-Carpathian Russia aside, where the idiom is very similar to ordinary Russian, with only a few peculiarities of pronunciation and where the written language is quite simply the Russian literary language, one can distinguish three different dialects in the Ukraine : that of the north, that of the south, and that of the west. The first, spoken in Polesia and in the wooded parts of the old lands of Kiev and Tchernigov, is that which is most nearly related to Great Russian. The dialect of the south used in all the territories of the Steppe, colonized during the last centuries, is the one which has become the foundation of literary Ukrainian. Finally the dialect of the west, spoken in Galicia and the territories which lie along the border of the old Russian Empire (the land of Kholm, in Volynia and in part of Podolia), has been the most corrupted by the Germano-Polo-Latin influences and has borrowed the greatest number of words to replace the corresponding expressions in old Russian.

But since Galicia has become the real centre of the Ukrainian movement, with a pronounced tendency of escaping as much as possible from all that which is Russian, the literary Ukrainian language has become more and more related to the Galician dialect of the west, which has, as a result of the abundance of Polish expressions, made it more difficult to understand not only by Great Russians but also by Russian Ukrainians.

One has seen, during the period of the German occupation of 1918, that the peasants of Central Ukraine had some difficulty in understanding this Galician idiom. To make themselves understood by the Eastern

197 Ukrainians, the German and Austrian authorities had to use Russian interpreters instead of Ukrainian ones from Galicia. Trained at the Ukrainian University of Lvov, founded by the Austrian Government, and belonging to another religion, being 'uniats' and non-Orthodox, the Galician men of letters, scientists and politicians who invaded the Ukraine after the Revolution of 1917, appeared as foreigners to the native population.

538 In popular Ukrainian poetry one finds no trace of the epic poem of the Russia of Kiev, of which the 'Tales of the Companions of Igor,' written in a language which was still very close to old Slavonic, is a magnificent example. The epic songs of the flourishing epoch of the State of Kiev, still bearing traces of the mixture of Christian and remnants of old pagan conceptions, have been perpetuated far into the north. They are the *byliny*, songs of St. Vladimir and his companions, which were accompanied by some acting, and which the popular *skazitels* still sing in the most distant North Russian lands in the forests on the shore of the White Sea. In the Ukraine a popular epic poetry of a new kind, based on subjects which have not been published, has appeared, inspired by the Cossack struggles. The sixteenth and seventeenth centuries have left us a few examples.

This poetry is highly lyrical, noble, and melancholy and has developed especially in the following century. It still lives to our days, known under the name of '*doumy*.' Although it speaks of epic deeds, this poetry is profoundly distinguished by that lyricism which characterizes the whole popular Ukrainian poetic art.

[533] 177 Like all the languages of the Russian family, Ukrainian adapts itself wonderfully to song. It is the Ukraine which has taught the whole of Russia the polyphonic song, which even penetrated to the remotest corners of the Russian land. It is possible that this song itself was early influenced in the Ukraine by certain elements of Western music.

7:Dregy & Obolensky H-4, 5 (no date) 1940 RD1 Ukraine RD1

early influenced in the Ukraine by certain elements of Western music.

We already know that the beginnings of Ukrainian literature, during the epoch of the State of Kiev, are completely interwoven with those of Russian literature. It is at the end of the sixteenth century that one should look for the first example of a literature already written in a noticeably vulgarized form and which approaches modern Ukrainian.

The struggles which followed the religious union of 1596 were accompanied by an intense literary activity in the Ukraine which served almost exclusively polemic ends. The cause of Orthodoxy being that of the lower classes after the defection of a great part of the clergy and of the old aristocracy, it was of necessity that its defenders had to turn to the people. We can also note a broad democratization of ideas in the writings emanating from the Orthodox camp, which favoured the use of a language which one tried to make as intelligible as possible to the masses.

The Orthodox were at first fundamentally opposed to the use of Latin, which their adversaries wished to impose upon them. 'It is because the Slavonic language is the most fertile and the most loved by God, that the devil rises against it, since, by means of simple and diligent reading, it leads towards God, without pagan malice, such as the grammar, the rhetoric, and the dialectic,' wrote the defender of Orthodoxy, the monk of Mount Athos, John Vichinsky, in revolting against the literary code of the Jesuits who were quite strange to the popular soul. He appealed to the people:

'It is better for you to go to church without bishops and priests influenced by the devil, and to guard the purity of Orthodoxy, rather than to blaspheme it and to trample upon it in going to church with bishops and

priests who are no longer those of God' . . . and he called upon the high clergy to preach the Evangelical Fraternity of all men: 'Have you the right to call yourselves pastors of the Church and even to consider yourselves simply the faithful, if you despise your brother who is born, like you, of the baptismal water and devotion? Be he a serf, a skinner, a sadler, or a tailor, he is your brother, your equal.'

The old Slavonic, so much defended, was not after all sufficiently acceptable as a language of the 'serfs, skinners, sadlers, and tailors' for whom it was meant. Vichinsky was really among the first who brought their Slavonic nearer to the popular idiom. Others followed his example, among them Smotritsky and Zizany.

These beginnings of a broadly popularized literature in a language which was already being called 'Russian' and which we can consider as the old Ukrainian, nevertheless had no future. The intellectual evolution of Southern Russia took another course. Orthodoxy emerged victorious from the struggles which she had to endure, but at the same time she widely adopted, in the Ukraine, the literary forms and the ambiguous style of her adversaries, which excluded or strongly hindered the popular influences.

It is the name of the Metropolitan Peter Mohila, one of the most remarkable representatives of Orthodoxy in the seventeenth century, which remains bound up with the new tendency of influencing intellectual Orthodox life by Latin scholasticism. Himself a descendant of a noble family of Moldavia, Mohila did not have the same bonds with the popular Ukrainian masses as the Orthodox preachers of the first heroic struggles. Very energetic, haughty, extremely violent in the method of his actions (according to his contemporaries he never hesitated to expel those monks who angered him from the monasteries,

7:Bregy & Obolensky H-4, 5 (no date) 1940 RD1 Ukraine RD1

661 Oppositionists of the party the opportunity of releasing a veritable ' Petliourization ' of the peasant class and of the small town-dwellers, aiming at the separation of the Ukraine from the U.S.S.R.

648 Since 1936, as a reaction to the policy of the Reich, which tended to unite the different Ukrainian movements under its guidance, the Soviet Government adopted a new Ukrainian policy the official thesis of which was the *brotherly union of the Ukrainian and Great Russian people, as bequeathed by history.*

•197 To-day we observe an attempt at bringing the Ukrainian and Russian languages closer together. Ukrainian is being purged of its Polonisms and its Germanisms, imported from Galicia, which ' the enemies of the people ' had tried to implant in the Soviet Ukraine. A system which tends to awaken and to maintain Russian national pride has been inaugurated. The victory of Poltava is no longer the victory of a Tsar who oppressed his people, but the liberation of the Ukrainian workers from the Swedish and Polish aggressors.

000 To sum up, among all the countries subjected to the ' social experiments ' by the heirs of Lenin, the Ukraine bows to them with far greater difficulty than the others. In this she seems to be the obvious prey of separatism, led by foreigners, the declared enemies of her people.

The Soviet Government is alone responsible for the existence of this separatism, which cannot be justified from any point of view and is foreign to the spirit and the interests of the Ukrainian people.

9: Prothero G-4 (no date) 1920 RD1 Ukraine RD1

casus, and 304,261 in parts of the old Governments of Lublin and Syedlets (now incorporated in the single Government of Cholm). Thus in 1897 there was in European Russia a grand total of at least 21,692,766 Little Russians. 161

Austria and Hungary also contain considerable numbers of Little Russians, or as they are often called in these parts, Ruthenians. Official figures of 1910 give 3,208,092 in Galicia, 305,101 in the Bukovina, and 472,587 in certain north-eastern counties in Hungary, i. e. a total of 3,985,780 Little Russians.

Accurate statistics for the full, up-to-date total of Little Russians are not available. Reliable German figures estimate the present total of Little Russians as at least 30,000,000, which is also borne out by unofficial Little Russian and Polish figures. 161

Language

The whole language question has been somewhat exaggerated owing to its inevitable connexion with politics. It is asserted by many that Little Russian is a separate language from Great Russian, though on the other hand many declare that it is only a dialect. It should be noted that in 1905 the Petrograd Academy of Science recognized the value of the study of the Ukraine dialect. 197

(6) POPULATION[1]

Distribution and Density

The *Russian Year Book* for 1916 gives the following estimate for the total population in the towns and in the country respectively on January 1, 1913: 162

Government.	*Town Population.*	*Country Population.*
Volhynia	293,300	3,777,200
Podolia	308,900	3,646,400
Kiev	744,500	3,919,100
Chernigov	321,100	2,787,700

[1] See also Appendix I, p.

184 Ukraine, to the small farmers in the Polish Ukraine, helpless and oppressed by the Poles, to the Soviet Ukrainians working in factories or on collective farms, or even to the exiles! They[1] all [247] speak the same language, albeit in different dialects, they write the same Cyrillic script, regard the good fortune of one among them as a common possession, while the misfortune that strikes one is felt by all.

101 The thousand souls of Velykyi Lypnyk belong to the westernmost tribe of Ukrainians, the Lemki. [197] They apeak a Slovakian-Ukrainian border dialect. Ukrainian scholars maintain that the Ukrainian settlements formerly reached almost to Cracow, but that the Lemki were pushed back into the mountains by the Poles in the North and the Slovaks in the South. Until the collapse of Poland a bitter nationality fight went on for this small spearhead, especially on the part of Poland, and in the process the Lemki, as the weaker ones, were obliged to yield step by step. The Magyars, no less than the Poles, oppressed the Ukrainian neighboring tribes of Boyki and Huzul and even more than the Slovaks oppressed the Lemki. The Magyar clergy added close to 160,000 Ukrainian souls to their ethnic group. In the census the word "Magyar" stands under the heading of "nationality", and "Greek Orthodox" under the heading of "religion". They are the denationalized Ukrainians who have, for the present, still remained true to their faith. All this began when, at the /11/ end of the last century, the Magyar clergy introduced Magyar hymns, and when in 1912 the Bishop of Haydudorog invented and decreed a Hungarian liturgy in place of the Old Slavic one. (1)

1. The Ukraine and the Church Union, page 33.

1 [The Carpatho-, Polish-, Soviet-, and East Slovakian Ukrainians — Analyst]

87/ were established in Kiyev, Khar'kov, Odessa and Dnepropetrovsk.

No research is being carried on either in the institutes or the technical schools or the universities; they are all purely teaching institutions. There are special institutes, so-called research chairs, for research which can be carried on only within the framework of historical materialism. "The researcher is advised to limit his activity to collecting and systematizing material and to avoid drawing conclusions." (70) Since

70. Zalozieckij: Ibid., page 31.

there is only one publisher, the state, scientists often have difficulty publishing their works at all. Thus they often have no choice but to have individual studies lithographed and published in a collected edition of 50 to 100 copies. The students for their part have other worries: they live mostly in dormitories, usually very poorly. To a large extent they also lack the necessary educational equipment.

177/ 190/ The Russianization of the Ukrainian language is part of the nationality fight between Russians and Ukrainians. Forgotten is the time when the St. Petersburg Academy of Sciences in the year 1905 emphatically pointed out that the Russian and the Ukrainian language were separate languages. According to the opinion expressed at that time, the Russian literary language should not be imposed upon the Ukrainians, since they have at their disposal a "completely /125/ developed literary language of their own". In 1933 the State Publishing House of Moscow issued textbooks for Ukrainian schools in the new "unified" language. "Unification" means reintroduction of numerous Russian words with Ukrainian endings; it also means the use of Russian phrases which are completely foreign to the Ukrainian language. If a teacher should object to this corruption of the mother tongue of his pupils or not use it, there would be

177 sufficient grounds to deal with him in summary pro-
191 ceeding as a "separatist". Pravda of October 16, 1937 even accuses non-Russian students of "mutilating the great Russian language with all kinds of local linguistic rubbish".

The Russian State Publishing House in Moscow is playing a leading role in the language fight. Of 20 monographs which were published up to midsummer 1939 as a result of the great Shevchenko celebrations, no less than 16 were written in Russian and only 4 in the Ukrainian language.

Finally, a favorite method of Russianization is the granting of prizes, free journeys, and privileged places of work and study to young Ukrainians.

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625 Young people are supposed to spend their
883 leisure time in the Party organizations of the
867 "Yellow Bills", the "Pioneers" and with the
857 "Communistic Socialistic Youth" (Komsomol). /This is an erroneous reading of the Soviet abbreviation of Komministicheski Soiuz Molodiozh; which means Communist League of Young People. Editor/ There they are divided up into "groups of various interests" where they "can develop and satisfy their most urgent needs". There are those interested in the theater, music, sports, politics, the army and similar things. "From the outposts, from groups, from the clubs, from schools, the young people of talent come into the guardianship of the Pioneers every day, every evening, and there they develop, for they are under the supervision of experts..." (71) What "urgent needs" means is

71: H. Furman: Activity and Life of the Pioneers in the Ukraine.

explained by the Kiyev Visti of March 27, 1939, which says that the children conversation hours